2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

101 [124] of the following types of Dorobo.[1] I give the names in the singular and plural forms.[2]

Sing.	*Plur.*
1. Ol-Balañgai	Il-Balañga
2. Ol-Kinyalañgati	Il-Kinyalañgat
3. Ol-Mósiroi	Il-Mósiro [3]
4. Ol-Médiaki	Il-Médiak
5. Ol-Kisankasai	Il-Kisankasa
6. Ol-Aramanik	Il-Aramanik
7. Ol-Kitokordai	Il-Kitokorda
8. Ol-Kisangara	Il-Kisangara

These names, all preceded by the Masai article, would seem to be the only ones known to the members of the types they represent. It is possible that there may have been other names in existence originally, and that many years in close contact with the Masai have had the effect of reducing some of these names to the Masai idiom. On this it is not possible to give an opinion, owing to the complete lack of information on the subject.

The names of the types of Dorobo having been unearthed, it remained to establish contact with some individuals of each type. In this I have been moderately successful. An added 101 197 incentive to my efforts was the fact that the *Mósiro* Dorobo, who live in considerable numbers in the vicinity of Talamai, were discovered to have a language of their own. This language is almost wholly unintelligible to the Masai. On being questioned, the *Mósiro* admitted their ability to converse in a tongue unknown to the Masai, but stated that there were other Dorobo [4] whose language they (the *Mósiro*) did not know.[5]

[1] I do not call them clans. I think it will be agreed, later, that their [614] relationship is more distant than that between clans or families. On the other hand, it would not seem, from the existing evidence, that they can all be definitely labelled as distinct and different tribes.

[2] The singular would represent an individual of the type and the plural the [193] type as a whole.

[3] According to Hollis, *Il-Mósiro* is the name given to a clan of the Chaga people by the Kenya Masai. I have not heard the name used in this connection by the Masai of the Tanganyika Reserve. [4] *Il-Aramanik.*

[5] [It might be of interest, in this connection, to recall the fact that the

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

tongues to be observed in it, certain words would seem to have been borrowed from the Masai. There are certain other words which the *Mósiro* say the *Aramanik* have taken from them. The *Aramanik* say the reverse is the case. For instance, an ox, in the *Aramanik* tongue, is *kirigi*. The *Mósiro* call it *kirigi*.

Numbers of words in the *Aramanik* language have no plural form, and the language as a whole, to the ears of a very inexperienced amateur philologist, would seem to be more primitive than that of the *Mósiro*. Its most pronounced characteristic, perhaps, is the frequent occurrence of a half-sounded *k*—generally at the termination of a word. Again, the *Aramanik* numerals differ from the Masai up to three only. I have gone into this matter at some length, but all my *Aramanik* informants are unanimous in stating that there never were any words for numbers above three until the remainder were borrowed from the Masai. This does not altogether satisfy me.[1]

Investigation of the Dorobo living adjacent to the 'l-Oita, Purko and Ol-Oitokitok Masai would, doubtless, be productive of much interesting information. As I have already said, I think they are *Aramanik*, but I have little to advance in support of my theory.

As in the case of the *Il-Mósirõ*, some *Aramanik* are stated to have been adopted, in their fathers' time, into various Masai clans—mainly the *'L-Aiser*.

The Masai smiths (*Il-Kunõno*)[2] had a dialect of their own which was not generally understood by the Masai. However, it was universally agreed to be a bastard Masai, and the *Kunõno* were never asserted to be anything but Masai. I do not think they can be identified with any of the types of Dorobo we have seen so far.

Il-Kitokorda ; Il-Kisangara[3]

It is unfortunate that I am able to say little or nothing about these peoples. Whether they are two distinct types of Dorobo

[1] See Merker: *Die Masai*, p. 257. I could discover no *Aramanik* who knew all the numerals here given, but as *Die Masai* was first published in 1904, presumably the list of numerals was obtained at least twenty-five years ago and probably more.

[2] Mainly drawn from the *Il-Kipuydni* family of the *Il-Mõlelyan* clan (Hollis).

[3] The names here given are probably not the true names of these Dorobo.

2: Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

Hollis's book on the Nandi. I have left them just as they were written in the first instance, as it would seem an additional proof (if any be needed) that the *Mósiro* and the Nandi are very closely related. On checking them over with the *Mósiro* and with Hollis's book before me, I am not inclined to think that the *Mósiro* words could more accurately be written by conforming more closely to Hollis's Nandi spelling. The language of the *Mósiro*, though undoubtedly at one time pure Nandi, has become, owing to Masai and other influences, considerably modified, and I think that a *Mósiroi* from Talamai and a Nandi might have some difficulty in understanding each other if brought face to face.

The difficulty of setting down verbal forms which sound extremely alike and which appear to vary only owing to the difference in intonation in individual voices will be readily appreciated by all who have ever attempted the task. In addition, the *Mósiroi* is no respecter of persons, in the sense that " ye want " and " they want " are more or less the same to him. He rarely troubles to be accurate about his verbs (the same remark holds good when he is speaking Kiswahili), merely differentiating between the singular and plural and leaving it to the context to elucidate the precise meaning.

Very few examples are given. It was thought that a longer and more detailed list was outside the scope of a brief and unscientific paper of this nature.

No.	Somali.	Masai.	Latuka.	Nandi.	Turkana.	Suk.	*Mósiro.*	*Aramanik.*
1	Kan	Ôbo; *m.* Nabo; *f.*	Abodi	Alenge	Epei	Obolgô	Abolêgo	Kindel
2	Laba	Aare; *m.* Âre; *f.*	Arrega	Aeig *or* Oleig	Ngare	Ogheig	Aan[1]	Laam
3	Sodeh	Okuni; *m.* Uni; *f.*	Guniggo	Somok	Ngoni	Somok	Sômok	Somak
4	Afar	Oolgwan; *m.* Olgwan; *f.*	Angon	Alagwan	Nômwon	Alagwan	Alagwan	Ongwon
5	Shan	Imyet	Niyet	Mut	Ekan	Mût	Mokt	Imyet
6	Leh	Ilo	Ilo	Ilo *or* Ekaal	Ekaal kapei	Mut ngô[2] Obolgô	Êla	Ilô
7	Todobô	Ospishana; *m.* Nasipishana; *f.*	Attarit	Kullo Tinap	Ekaal gare	Mut ngô Ogheig	Saal[3]	Nasipishana
8	Sided	Iyet	Ottôgoni	Siolit	Egnigwan	Mut ngô Somok	Iyet	Iyet
9	Sagal	Ôudo; *m.* Naudo; *f.*	Ottongun	Sobol	Ekan buswon	Mut ngô Alagwan	Rudoro[4]	Rudoro
10	Toban	Tomon	Tomon	Taman	Tommon	Mut ngô Taman	Taman	Tomon

The Somali, Latuka and Turkana counts given above have been taken from Sir Charles Eliot's introduction to *The Masai; their Language and Folklore* (Hollis). The Nandi and Suk counts have been taken from Hollis and Beech respectively. The *Mósiro* and *Aramanik* spelling is my own. The remarkable similarity between the Nandi, Suk and *Mósiro* numerals (up to 5) will be noted.

[1] The final *g* is so faint that I have omitted it altogether.
[2] *Siz, seven, eight* and *nine* in Suk are often represented by the Turkana word (Beech).
[3] *Sal* is also used by the Masai for *nine* (p. xv, introduction to Merker's *Die Masai*).
[4] The Masai also use *Rudoro* for *nine*.

2; Maguire G-5 (ca. 1926) 1927-28
FL6 Dorobo FL6

192
197

	Masai.[a]	*Nandi.*[a]	*Mósiro.*	*Aramanik.*
Goat	En-gine	Ngocorjet	Ñgarárie	Olerit
Sheep	Ol-karr	Kochiriet	Kojirie	Haau
Ox	Ol-kitéñg	Teta	Kirigi	Kirigit
Hand	Eng-aina	Eut	Eeie	Moñgo
Foot	En-geju	Keido	Keida	Yeêh
Nose	En-guma	Serut	Seru[1]	Etinga
Head	El-lughunya	Metit	Metit	Sogo[b]
Man	Ol-tuñgani	Chilto	Chilch	Kinde
Woman	E-ñgoróyóni	Korket	Karaka	Maito
Child	En-geral	Lakwet	Lagwe	Úo
Knife	Eng-alem	Chepkeswai	Silélé	Pandeu
Bow	Eng-áuo	Kwanget	Kueanda	Matu
Arrow	Em-bae	Kótet	Kâte	Gare
Sword	Ol-alem	Rotuet	Rótue	Joo
Sun	Eng-oloñg	Asista	Asíta	Ajit
Moon	Ol-apa	Aruwet	Araâue	Leheuk
Day	En-dáma	Ékonet	Fetinda	Ajóta
Night	En-gewárie	Kembaut	Lañgat	Eramesa
God	Eng-ai	Asis	Tororéta	Oyet

[a] The Masai and Nandi words given are prefixed by the singular article.

	Masai.	*Nandi.*	*Mósiro.*	*Aramanik.*
Zebra	Ol-oitigō; *s.* Il-oitigōshi; *p.*	Sigiriet-ap-tim; *s.* Sigirišk-ap-tim; *p.*	Sikirie; *s.*[1] Sirkon; *p.*	Shijio
Elephant	Ol-tōme; *s.* Il-tōmia; *p.*	Pēliot; *s.* Pēlek; *p.*	Pēliandee; *s.* Pēlek; *p.*	Fánaku
Hartebeest	Ol-kondi; *s.* Il-kondin; *p.*		Orobout; *s.* Iroboutisie; *p.*	Naboru
Giraffe	Ol-mēut; *s.* Il-mēuti; *p.*	Ingotiot; *s.* Ingotinik; *p.*	Tiangányiet; *s.* Taanganyo; *p.*	Giâiesuk
Rhinoceros	E-muny; *s.* I-muny; *p.*	Kipsirichet; *s.* Kipsirichaiik; *p.*	Nyiee; *s.* Nyiooeie; *p.*	Ndovuk[2]
Hippopotamus	Ol-makau; *s.* Il-makain; *p.*	Makasta; *s.* Makasuek; *p.*	Makaita; *s.* Makai; *p.*	Dalo[b]
Lion	Ol-ñgatuny; *s.* Il-ñgatunyo; *p.*	Ñgetundo; *s.* Ñgetunyik; *p.*	Ñgetunda; *s.* Ñgetuinyik; *p.*	Merok *or* Majok
Buffalo	Ol-osō[b]wan; *s.* Il-osō[b]wani; *p.*	Soet; *s.* Soen; *p.*	Saie[4]; *s.* Saieeni; *p.*	Shôdahat
Wildebeest	O-engat; *s.* I-engatin; *p.*		Engaita; *s.* Engatin; *p.*	Engat[3]

[1] Cf. the Masai word for donkey, *O-sibiria, I-sirkon.*
[2] Cf. the Kiswahili *Ndovu*, meaning an elephant.
[3] Obviously the same word in the three languages.

In Masai, Nandi, and *Mósiro* there are many alternative names for the animals listed above. Only one example of each has been given in order to save space. The *Aramanik* words given have no plural forms. It will be noted how similar are the methods of forming the plurals in Nandi and *Mósiro*. [193]

In the *Mósiro* tongue the use of the article is vague in the extreme, and it is often a matter of some difficulty to ascertain whether it is being used or not. However, I think it exists and that some individuals use it more or less habitually, but

2; Maguire C-5 (ca. 1926) 1927-28
FLÓ Dorobo FLÓ

192 the word seems to gain nothing from its inclusion or otherwise
197 and it would be difficult to lay down any rule about it.

The *Mósiro*, despite their laxity in the use of their own
193 article (assuming it to exist), are, curiously enough, surprisingly accurate in their use of the Masai article when speaking that language. (See p. xxii of the introduction to *The Suk; their Language and Folklore* (Beech). See also p. 52 of the text of that work.)

193 197 A COMPARISON BETWEEN SOME OF THE SIMPLER VERBAL FORMS IN MASAI, NANDI AND *MÓSIRO*

	Masai.	*Nandi.*	*Mósiro.*
I follow	A-suj nanu	A-'sup-i ane	A-mateŋ (ane') [1]
Thou followest	I-suj iye	I-sup-i inye	A-mateŋ inyet
He follows	E-suj ninye	I-'sup-i inendet	A-mateŋ anet
We follow	Ki-suj iyook	Ki-sup-i achek	Ki-mateŋ eechek
You follow	I-suj-nuju 'ndae	O-'sup-i okwek	O-mateŋ aakwek
They follow	E-suj ninje	Isup-i ichek	'mataŋ eechek
I do not follow	M-a-suj	M-a-'sup-i	M-amateŋ
Thou followest not	M-i-suj	Me-i-'sup-i	M-amateŋ
He does not follow	M-e-suj	Me-'sup-i	M-amateŋ
We do not follow	Mi-ki-suj	Ma-ki-sup-i	Mi-mateiyu
Ye do not follow	M-i-suj-usuju	Mo-o-'sup-i	Amo-mateŋ
They do not follow	M-e-suj	Me-'sup-i	Mai-mateŋ
I do not know	M-a-iyólo-u	Maonget	Mangun (ane')
Thou knowest not	M-i-'yólo-u	Minget	Mingun inyet
He does not know	M-e-iyólo-u	Minget inne	Mangun anet
We do not know	Mi-ki-'yólo-u	Mokinget	Makingun eechek
Ye do not know	M-i-'yólo-lo'	Nenyu mwonget	Moongun aakwek
They do not know	M-e-iyólo-u	Menget icek	Maingun eechek
I followed	A-tu-suj-u-a	Ki-a-'sup	Ara-mateŋ
Thou followest	I-tu-suj-u-a	Ki-i-'sup	Ara-mateŋ
He followed	E-tu-suj-u-a	Ki-'sup *or* Ki-ko-'sup	Aré-ko-mateŋ
We followed	Ki-tu-suj-u-tuá	Ki-ki-sup	Aré-ke-mateŋ
You followed	I-tu-suj-usuju-tuá [2]	Ki-o-'sup	Ar'-oo-mateŋ
They followed	E-tu-suj-u-tuá	Ki-'sup *or* Ki-ko-'sup	Ara-ke-mateŋ

[1] May be, and often is, omitted.

The negative present of the Nandi verb "to know" as conjugated above is taken from Sir Charles Eliot's introduction to Sir Claud Hollis's *Masai Language and Folklore*. The spelling of the other Masai and Nandi tenses is derived from
127 Hollis's works on the Masai and Nandi. The examples of tenses in *Mósiro* given above (especially those without the pronouns) are submitted with diffidence. As I have said elsewhere, the *Mósiroi* is not a respecter of persons, and verbs seem to depend largely for their meaning on the context and on the conjoint pronoun. Very few *Mósiro* have any idea at all of conjugating a verb. The effort to reduce the *Mósiro* tenses to some form of lucidity entailed more work than I should
128 have believed possible. The results are submitted for what they may be worth—I cannot vouch for their accuracy.

[2] Or I-tu-suj-u-tuá?

3:Huntingford E-S (1921-1928)1929 FLA Dorobo FLA

Nouns in Dorobo and Nandi have two forms for the singular and two for the plural, *i.e.* a primary form, as *mosyon*, [a] warrior, and *masyon-ot*, [the] warrior; the characteristic letters of the secondary suffix are, sing., -*t* (-*d*); pl., -*k*. Words of both language are usually given in the secondary form; primary forms are distinguished by an asterisk, thus: *sopiko**. When the Dorobo use a Nandi word, or when the true Dorobo is the same as Nandi, the words are marked by the letter N following. Masai words are marked thus: † (*ingerait*†).

References.—H.M. = Sir A. C. Hollis, *The Masai*; H.N. = Sir A. C. Hollis, *The Nandi*.

I.—General Remarks on the Dorobo Tribes: Their Origin and History.

The people who form the subject of this paper occupy the forest area north of Timboroa hill, above Molosoni station on the Kenya and Uganda Railway, between lat. 0° 5′ S. and 0° 10′ N., and long. 35° 20′ E. and 35° 35′ E., the country that the Nandi call Kipchepkendi and Kimalilo (*see* Text-fig. 1). The Dorobo call themselves Okiek, pl. Okiek (fem. Chep-okiek, pl. Chep-okiek), by which name they are known to the Nandi. By the Masai they are called Ol-Torróbôni, pl. Il-Torróbo (fem. En-Dorróbôni, pl. In-Dorróbo). From the latter form is derived the name by which they are generally known, Wandorobo. The meaning of the name Okiek (stem Okí-) is unknown; the Masai name Torróbo may possibly be derived from the adjective *dorop* (pl. *doropo*) (short), in allusion to the short stature of the Dorobo (*see below*, "Physical Features"), though Hollis (*The Masai*, p. 28, n. 2) thinks that it is not. Since the word Okiek is not perhaps as well known as Dorobo, I have used the latter throughout this paper.

People calling themselves Okiek are found in various parts of Kenya Colony, in forest regions. A list of the sections[1] of the Dorobo is given by Mr. C. W. Hobley in *Man*, 1905, 31, together with a short vocabulary of three Dorobo dialects. In a note to the same paper, Mr. Hobley adds a list of 48 words of the language of a section called "El Mogogodo," who live near the E-Unano Ngiro, and who are thought to be Dorobo. Whatever the origin of the vocabulary of the other Dorobo language may be, their structure is certainly Nandi; the "El Mogogodo" vocabulary, on the other hand, is apparently a mixture from various sources, among which I can trace Masai, Nandi, Turkana and Nilotic (Dho-Luo) words. The presumption is, therefore, that the "El Mogogodo" are not true Dorobo. The earliest account of the Dorobo seems to be that of the Rev. J. L. Krapf, who wrote in the introduction to his *Vocabulary of the Enguduk Eloikob* (1854) that "the Wandorobbo are poor people, eating anything they may obtain: they eat the meat of the elephant, and of all other game. They cover their huts with dry grass, not with skins, as the

[1] Not "clans," as Mr. Hobley calls them.

):Huntingford E-S (1921-1928)1929 FLA Dorobo FLA

VI.—Language.

197 The language of the Dorobo is in structure a dialect of Nandi, which belongs, in point of development, to a stage between the Elgon dialects (Kony, Sapei, etc.) and Kipsikis (or Lumbwa). While many of the words are either (i) more or less the same as in Nandi, or (ii) the same as in other dialects of Nandi, a number of words do not belong to the Nandi group at all, nor have I been able to trace them in other languages; the assumption is that they represent the remains of the original Dorobo language. Masai (especially Uasin Gishu) has also contributed to the vocabulary.

Grammar.

• 193 *Letters.*—The spelling is the same as that used in Sir A. C. Hollis's book. As in Nandi, *b* is often inclined to a *p*-sound: in such cases it is written *b*; *b* sometimes inclines to a *w*-sound. There is in some words a lateral *s*-sound, here written *sz*, for which Nandi has *s*; the lateral *ts*-sound which Hollis heard in Tsogoyiku appears here as *dz*[1]; I could hear no trace of the replacement of *p* by *s* which he also heard. (S.H., p. xxviii.)

[194] *Accent.*—The accent is equal on all syllables, as in Nandi.

Substantives.—As in Nandi, nouns have a primary form (without "definite article") and a secondary form (with "definite article").

The secondary suffix, or "definite article": (i) sing., -i, -ti, -ki, -ni, -ri; (ii) pl., -ik, -tik, -ik, -nik.

Formation of the plural.

The general rules for the formation of the plural are as follows:—

(i.)

When the sing. endings are -et, -(i)ot, the pl. ends in -es-ik:—

Singular.		Plural.		English.
Primary.	Secondary.	Primary.	Secondary.	
[illegible]	[illegible]	[illegible]	[illegible]	*bird*
[illegible]	[illegible]	[illegible]	[illegible]	*cloud*
[illegible]	[illegible]	[illegible]	[illegible]	*earthworm*

(ii.)

When the sing. endings are -it, -et, -ot, -(i)ot, the pl. ends in -i-ik:—

[illegible]	[illegible]	[illegible]	[illegible]	*buffalo*
[illegible]	[illegible]	[illegible]	[illegible]	*beast*
[illegible]	[illegible]	[illegible]	[illegible]	*spear*
[illegible]	[illegible]	[illegible]	[illegible]	*arrow*
[illegible]	[illegible]	[illegible]	[illegible]	*kidney*
[illegible]	[illegible]	[illegible]	[illegible]	*hair on*
[illegible]	[illegible]	[illegible]	[illegible]	*face map*

[1] Though occasionally *ss* is heard.

193

(iii.)

When the sing. ends in -et, the pl. may end in -da-isk :—

Singular.		Plural.		English.
Primary.	Secondary.	Primary.	Secondary.	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(iv.)

When the sing. ends in -et, -et, -it, or -ot, the pl. may end in -ek or -ik :—

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(v.)

(a) When the sing. ends in -et, -a-et, -yuet, the pl. may end in -da-ik :—

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(b) Sing. in -et may have pl. in -da-ek :—

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(vi.)

When the sing. ends in -a-et, and, in one or two cases, -et, the pl. may be in -da-isk (-aa-usk) :—

[illegible]	[illegible]	[illegible]	[illegible]	*deformed person*
[illegible]	[illegible]	[illegible]	[illegible]	*thigh*
[illegible]	[illegible]	[illegible]	[illegible]	*country*

(vii.)

When the sing. ends in -et, the pl. is often in -ik (for -ei-ik) :—

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] For kirsh-it.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

(viii.)

● 193 The sing. in -et, -let, is sometimes followed by a pl. -ai-ik, as in Nandi :—

Singular.		Plural.		English.
Primary.	Secondary.	Primary.	Secondary.	
rotion	rotion-et	rotion-ai	rotion-ai-ik	*fore-arm*
wütut	wütut-let	wütut-ai	wütut-ai-ik	*tail, broom*

(ix.)

When the sing. ends in -ta, -to, -la, or -do, the pl. generally ends in -u-ek :—

rob	rob-ta	rob-u[1]	rob-uk[1]	*rain*
ai	ai-ta	ai-u	ai-uk	*calf of leg*
mulil	mulil-to	mulil-u	mulil-uk	*leopard*
mutalg	mutalg-da	mutalg-u	mutalg-uk	*cheek*
tutulg	tutulg-do	tutulg-u	tutulg-uk	*heel*

(x.)

The following, as in Nandi, are irregular :—

chil	chil-to	pürch	pü-k	*man*
tie	tiep-to	tip-in	tip-ik	*girl*
tuny	ti-ta	tich	tu-ka	*cow*
kolg	kolg-da	kolg-in[2]	kolg-ik	*eye*
tokoch	tokoi-ta[3]	tokôch	tokôch-ik	*face*
mil	mil-t	mo-o-tin-u	mo-o-tin-uk	*fire*
omit	om-dit	omit-ung	omit-ungik	*food*
mulk	mulk-to	mu-on	mu-in-ik	*skin*
kol	kol-do	kol-ion	kol-iek	*leg*
kwon	kwon-et	kwon-u	kwon-u-iek	*centre*
kät	kät-it	kot-u	kot-uk	*neck.*

Adjectives.—The pl. of adjectives is mostly formed by the suffix -ech or -ach, as in Kony :—

Bad, ya ; pl. yäch.
Black, tuiuh ; pl. tuen.
Cold, kaitit ; pl. koititech.
Dirty, samin ; pl. sominech.
Few, lgerinech.
ma-ti-a
Fierce, korom ; pl. koromech.
Good, mlyo ; pl. mlyach.
Hard, uiyuh ; pl. uiyuyech.
Heavy, nyigin ; pl. nyiginech.
High, long, koi ;-pl. koien.
Hot, purke ; pl. purkeech.
Large, ô ; pl echen.
Little, miniñg ; pl miñgechen.
Many, much, chañg.
Other, ake ; pl alak.
Red, pirir ; pl. pirirech.
Sick, mioni ; pl. miondos.
Unripe, tuon ; pl. tuonech.
White, lêl ; pl. lêlach.

[1] The pl. suffixes -u, -uk are shortened forms of -ung, -ungik.
[2] The Nandi plural is konyen (konyeh).
[3] For tokoch-ta, since both in Nandi and Dorobo, ch- before certain consonants becomes i- with great regularity.

3:Huntingford E.-5 (1921-1928)1929 FL6 Dorobo FL6

193

Pronouns.—(i.) Personal:—

Used absolutely.		Object: verbal suffix.	
Ano, *I*	Acheek, *we*	-an, *me*	-ech, *us*
Inye, *thou*	Akwek, *you*	-in, *thee*	-ak, *you*
Inendet, *he, she*	Icheket, *they*		

(ii.) Possessive, suffixed as in Nandi:—The same rules for the changing of letters apply:—

With the Singular.	With the Plural.	English.	With the Singular.	With the Plural.	English.
-aŷûn	-chûk	*my*	nenyûn	chechûk	*mine*
-ûguûg	-kuk	*thy*	nedguûg	chekuk	*thine*
-ayin	-chik	*his*	nenyin	chechik	*his*
-ayon	-chok	*our*	nenyon	chechok	*ours*
-ûgwûg	-kwok	*your*	nedgwûg	chekwok	*yours*
-ayuun	-chouk	*their*	nenyuun	chechouk	*theirs*

(iii.) Demonstrative, suffixed:—The same rules apply as in Nandi for the changing of letters with the use of these:—

Singular.	Plural.	English.
(1) ni, i	chu	*this, these*
(2) nin, in	chun	*that, those*
(3) no, o	cho	*this, these*
(4) non, on	chon	*that, those*

Nos. (3) and (4) are demonstratives of relative nearness.

(iv.) Demonstratives of place:—

Singular.	Plural.	English.
yu.	uli	*here*
yun	ulin	*there*

All demonstrative pronouns may be intensified by means of the suffix -to or -tok *e.g.* ni-tok (this very (one)); uli-tok (at this very place).

(v.) Relative:—Sing., ne; pl., che.

(vi.) Interrogative:—

Ata? ..	*How many?*	Ano? ..	*Where?*
Ne? ..	*What? What sort of?*	Ngô? ..	*Who?*
Auyon? ..	*When?*	Amu-ne? ..	*Why?*

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

802 *Numerals.*—These are the same as in Nandi:—

Akenge or akange ..	1	Taman	10
Oieñg	2	Taman ak akenge ..	11
Somok	3	Tiptem	20
Añgwan	4	Sosom	30
Mût	5	Artam	40
Lo	6	Konom	50
Tisap	7	Pokol	60
Sisiit	8	Pokol oieñg 100 (anything over 60)	
Sokol	9		

● 193 *Verbs.*—The conjugation of verbs is very similar to that in Nandi. The present has a suffix -e or -i; and a-stems change to o- in the present tense. The negative prefix is ma, me, mo. When the 1st and 2nd pers. sing. and pl. are used as the object, direct or indirect, they are suffixed to the verb:—

a-mach-in, *I want thee.*
i-mach-a, *thou wantest me.*
o-mach-ech, *you want us.*
a-mach-ak, *I want you.*

When the verb-stem begins with i, the i is omitted under the same conditions as in Nandi.

Conjugation.

Active Voice.

(*a*) I-stems.—Isup, (*to*) *follow.*

Present.

	Affirmative.	Negative.		Affirmative.	Negative.
S.	1. a-'sup-i	ma-a-'sup-i	*P.*	1. ki-isup-i	ma-ki-isup-i
	2. i-isup-i	me-i-isup-i		2. o-'sup-i	mo-o-'sup-i
	3. isup-i	me-'sup-i		3. i-isup-i	me-'sup-i

Past.

S.	1. ka-a-'sup	ma-a-'sup	*P.*	1. ka-ki-isup	ma-ki-isup
	2. ka-i-isup	ma-i-isup		ka-ko-'sup	ma-ko-'sup
	3. ka-ko-'sup	ma-ko-'sup		2. ko-o-'sup	mo-o-'sup
				3. ka-ko-'sup	ma-ko-'sup

Subjunctive.

Affirmative.		
S.	1. a-'sup	*P.* 1. ki-isup
	2. isup	2. o-'sup
	3. ko'sup	3. ko-'sup

Imperative.

Affirmative.	Negative.
isup, *follow*	me-'sup, *follow not*
o-'sup, *follow ye*	mo-o-'sup, *follow ye not*

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

193 ●

(b) Other stems.—Sagas, (to) *hunt.*

Present.

	Affirmative.	Negative.		Affirmative.	Negative.
S. 1.	a-sogos-i	ma-a-sogos-i	*P.* 1.	ki-sogos-i	ma-ki-sogos-i
2.	i-sogos-i	me-i-sogos-i	2.	o-sogos-i	mo-o-sogos-i
3.	sogos-i	ma-sogos-i	3.	sogos-i	ma-sogos-i

Past.

S. 1.	ka-a-sagas	ma-a-sagas	*P.* 1.	ka-ki-sagas	ma-ki-sagas
2.	ka-i-sagas	ma-i-sagas	2.	ko-o-sagas	mo-o-sagas
3.	ka-ko-sagas	ma-ko-sagas	3.	ka-ko-sagas	ma-ko-sagas

Subjunctive.

Affirmative.

S. 1.	a-sagas	*P.* 1.	ki-sagas
2.	sagas	2.	o-sagas
3.	ko-sagas	3.	ko-sagas

Imperative.

Affirmative.	Negative.
sagas, *hunt*	me-sagas, *hunt not*
o-sagas, *hunt ye*	mo-o-sagas, *hunt ye not*

Examples of other verbs.

Present.	Past.	Subjunctive.	English.
a-cham-e	ka-a-cham	a-cham	*I love*
a-paal-e	ka-a-paal	a-paal	*I dig*
a-kuut-i	ka-a-kuut	a-kuut	*I blow*
a-uwech-e	ka-a-uwech	a-uwech	*I overturn*
a-wer-e	ka-a-wer	a-wer	*I throw*
a-sue	ka-a-sue	a-sue	*I know*
a-suwen-i	ka-a-suwen	a-suwen	*I see*
a-mwoi-i-	ka-a-mwai	a-mwai	*I say*

PASSIVE VOICE.

(a) I-stems.—Isup, *follow.*

Present.

S.	Affirmative.	Negative.	*P.*	Affirmative.	Negative.
1.	ki-isup-an, *I am followed*	ma-ki-isup-an	1.	ki-isup-ech, *we are followed*	ma-ki-isup-ech
2.	ki-isup-in, *thou art followed*		2.	ki-isup-ak, *you are followed*	
3.	ki-isup-i, *he is followed*		3.	ki-isup, *they are followed*	

Past.

1.	ka-ki-isup-an, *I was fol-*	ko-ma-ki-isup-an	1. ka-ki-isup-ech	ko-ma-ki-isup-ech
2.	ka-ki-isup-in [*lowed*		2. ka-ki-isup-ak	
3.	ka-ki-isup		3. ka-ki-isup	

Subjunctive.

S. 1. ki-isup-an *P.* 1. ki-isup-ech

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

193

(b) Other stems.—Sagas, *hunt.*

Present.

S.	Affirmative.	Negative.	P.	Affirmative.	Negative.
1.	ki-sagas-an, *I am hunted*	ma-ki-sagas-an	1.	ki-sagas-ech	ma-ki-sagas-ech.

Past.

1.	ka-ki-sagas-an, *I was hunted*	ko-ma-ki-sagas-an	1.	ka-ki-sagas-ech	ko-ma-ki-sagas-ech.

Subjunctive.

S. 1. ki-sagas-an | P. ki-sagas-ech.

Derived verb-stems.

(a) Motion hither (Prokinesis).—Suffix, un, -u; stem, ichom-, *go.*

Present.

S.		P.	
1.	a-'chōm-un, *I come*	1.	ki-ichōm-un
2.	i-chōm-un	2.	o-'chōm-un
3.	ichōm-un	3.	ichōm-un

Past.

S.		P.	
1.	ka-'chōm-un, *I came*	1.	ka-ki-ichōm-un
2.	ka-i-ichōm-un	2.	ko-o-'chōm-un
3.	ka-ko-'chōm-un	3.	ka-ko-'chōm-un

Imperative.

S. ichōm-un, *come* | P. o-'chōm-un, *come ye*

(b) Motion thither (Apokinesis).—Suffix -ten (-den).

Present.

S.		P.	
1.	a-'chōm-doi-i, *I go*	1.	ki-ichōm-doi-i
2.	i-ichōm-doi-i	2.	o-'chōm-doi-i
3.	ichōm-doi	3.	ichōm-doi

Past.

S.		P.	
1.	ka-a-'chōm-de, *I went*	1.	ka-ki-'chōm-de
2.	ka-i-ichōm-de	2.	ko-o-'chōm-de
3.	ka-ko-'chōm-da	3.	ka-ko-'chōm-da

Imperative.

S. ichōm-den, *go* | P. o-'chōm-den, *go ye.*

(c) Dative.—Suffix, -chin (-jin).

Present.

S.		P.	
1.	a-roñg-jin-in, *I pour to*	1.	ki-roñg-jin-in
2.	i-roñg-jin-in	2.	o-roñg-jin-in
3.	roñg-jin	3.	roñg-jin

Past.

S.		P.	
1.	ka-a-roñg-jin, *I poured to*	1.	ka-ki-roñg-jin
2.	ka-i-roñg-jin	2.	ko-o-roñg-jin
3.	ka-ko-roñg-jin	3.	ka-ko-roñg-jin

This form is used when the indirect object is in the 3rd pers.; when it is in the 1st or 2nd pers., the form denoting "motion hither" is used, *e.g.* :—

roñg-jin engaret, *pour some water for (him).*
roñg-u-an engaret, *pour some water for me.*

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

193

(b) Other stems.—Sagaa, (*to*) *hunt.*

Present.

	Affirmative.	Negative.		Affirmative.	Negative.
S.	1. a-sogos-i	ma-a-sogos-i	*P.*	1. ki-sogos-i	ma-ki-sogos-i
	2. i-sogos-i	ma-i-sogos-i		2. o-sogos-i	mo-o-sogos-i
	3. sogos-i	ma-sogos-i		3. sogos-i	ma-sogos-i

Past.

S.	1. ka-a-sagas	ma-a-sagas	*P.*	1. ka-ki-sagas	ma-ki-sagas
	2. ka-i-sagas	ma-i-sagas		2. ko-o-sagas	mo-o-sagas
	3. ka-ko-sagas	ma-ko-sagas		3. ka-ko-sagas	ma-ko-sagas

Subjunctive.

Affirmative.			
S.	1. a-sagas	*P.*	1. ki-sagas
	2. sagas		2. o-sagas
	3. ko-sagas		3. ko-sagas

Imperative.

Affirmative.	Negative.
sagas, *hunt*	me-sagas, *hunt not*
o-sagas, *hunt ye*	mo-o-sagas, *hunt ye not*

Examples of other verbs.

Present.	Past.	Subjunctive.	English.
a-cham-e	ka-a-cham	a-cham	*I love*
a-paal-e	ka-a-paal	a-paal	*I dig*
a-kuut-i	ka-a-kuut	a-kuut	*I blow*
a-uwech-e	ka-a-uwech	a-uwech	*I overturn*
a-wer-e	ka-a-wer	a-wer	*I throw*
a-aue	ka-a-aue	a-aue	*I know*
a-auwen-i	ka-a-auwen	a-auwen	*I see*
a-mwoi-i-	ka-a-mwai	a-mwai	*I say*

PASSIVE VOICE.

(a) I-stems.—Isup, *follow.*

Present.

	Affirmative.	Negative.		Affirmative.	Negative.
S.	1. ki-isup-an, *I am followed*	ma-ki-isup-an	*P.*	1. ki-isup-ech, *we are followed*	ma-ki-isup-ech
	2. ki-isup-in, *thou art followed*			2. ki-isup-ak, *you are followed*	
	3. ki-isup-i, *he is followed*			3. ki-isup, *they are followed*	

Past.

1. ka-ki-isup-an, *I was fol-*	ko-ma-ki-isup-an	1. ka-ki-isup-ech	ko-ma-ki-isup-ech
2. ka-ki-isup-in (*lowed*		2. ka-ki-isup-ak	
3. ka-ki-isup		3. ka-ki-isup	

Subjunctive.

S. 1. ki-isup-an *P.* 1. ki-isup-ech

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

(*b*) Verbs.

192
193
197

Verbs are given in their stem (*i.e.* the imperative sing.) only. The following, after a verb, denote that it is a derived stem, and conjugated as described in the Grammar under the heading which is affixed to it:—Pros. = motion hither. Apo. = motion thither. Dat. = dative. Rf. = reflexive. Ca. = causal. Rp. = reciprocal.

Able (be)	imũch (N.).	Copulate	kum (N.).
Abuse	chup (N.).	Cough	lal (N.).
Angry (be)	nereket (N.).	Count	iit (N.).
Answer	iyan (N.).	Cry	rer (N.).
Arise	ñget (N.).	Cut	til (N.).
Arrive	it-un (N.) (Pros.).	Delay	ikaa-kei[1] (N.) (Rf.).
Ascend	lany (N.).	Die	*S.* 1. a-me (N.).
Ask	tepen (N.).		*P.* 1. ki-pek-un (N.).
Assist	toret (N.).	Dig	paal (N.).
Be	mi (N.).	Do	yai (N.).
Bear (fruit)	ii (N.).	Drink	iye (N.).
Beat	pir (N.).	Drunk (be)	pôkit (N.).
Beckon	ñgwech (N.).	Dwell	meny (N.).
Beg	som (N.).	Eat	am (N.).
Blink	mismis (N.).	Enlarge, increase.	tes (N.).
Blow	kuut (N.).		
Bore	parpar (N.).	Enough (be)	yam (N.).
Box ears	rapach (N.).	Extinguish fire	mis (N.).
Break	iri (N.).	Fall	iput (N.).
Break wind	kwot (N.).	Fatigued (be)	ñget (N.).
Breathe	ipus (N.).	Fear	iyuei (N.).
			muen (D.).
Brew	riech (N.).	Fight	pir-kei (N.) (Rf.).
Bring	ip-un (N.) (Pros.).	Fill	inyêt (N.).
Build	tech (N.).	Fill with food.	ipiiy-en[2] (N.) (Rp.).
Burn (act)	pel (N.).	Filled with food (be)	piiy-en.[2]
Buy	al (N.).	Finish (act)	tar (N.).
Call	kur (N.).	Finished (it is)	ka-ko-pek (N.).
Carry	ip (N.).	Fold	aruny (N.).
Chop	yep (N.).	Follow	isup (N.).
Circumcise	muratan (N.).	Forget	yutie (N.).
Close	ker (N.).	Get	sich (N.).
Come	ichôm-un (M.) (Pros.).		
Cook	kwany (N.).		

[1] *Present*, a-'kooikei.

[2] These two verbs are irregular: *Present*, a-piiy-onyi; *Past*, ka-a-piiy-e. The first is the Ca. of the simple form.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

Give	kôn; ikôchi (irreg. as in Nandi).
Go	ichôm-den (M.) (Apo.).
Grind	ñga (N.).
Growl	moror (N.).
Have	tinye (N.).
Hear	kas (N.).
Hunt	sagas
Hurt	am (*e.g.* am-a esikoyoit, *my head hurts me*).
Ill (be)	mian (N.).
Kill	par (N.).
Kindle	inam; ilal (N.).
Know	sue (D.).
Laugh	rori (N.).
Leap	toromben (N.).
Let alone	met-ten (N.) (Apo.).
Love	cham (N.).
Marry	itun (N.).
Meet	nyor-un (N.) (Pros.).
Open	yat (N.).
Overturn	uwech (N.).
Pour	roñg (N.); roñg-un (N.) (Pros.); roñg-jin (Dat.).
Prepare	yai-ten (N.) (Apo.).
Put	in-de(n) (N.) (Apo.). konor (N.).
Quiet (be)	sis (N.).
Rain	robon (N.).
Refuse	yesien (N.).
Remain	tepi (N.).
Remember	ipwat (N.).
Remove	nem-un (N.) (Pros.).
Return (act)	iwech (N.) (Ca.).
Return (intrans.)	we-i-kei[1] (N.) (Rf.).
Ripen	rur-ien (N.) (Rp.).
Run	lapat (N.).
Say	mwai (N.); ile (N.).
Say to	mwa-un (Pros.). mwa-chin (Dat.).
Scowl	injurur (N.).
Search	cheñg (N.).
See	suwen[2] (D.).
Sell	al-ten (N.) (Apo.).
Sew	nap (N.).
Shoot	mwog (N.).
Shut	ker; rat (N.).
Sleep	ru (N.). ru-ien (Rp.).
Smell (act)	iñgu (N.).
Smell (intrans.)	ñgu-ten (Apo.).
Spit	ñgutut (N.).
Spoil	ñgem (N.).
Stand	tonon (N.).
Steal	chor (N.).
Sweep	ipûch (N.).
Take, hold	nam (N.).
Throw	wer (N.).
Tie	rat (N.).
Travel	ru-ten (N.) (Apo.).
Understand	kas (N.).
Unfasten	yat (N.).
Untie	itiach (N.).
Upset	turur-ten (N.) (Apo.). tum-den (N.) (Apo.).
Wait	kany (N.).
Walk	wend-ote[3] (N.).
Want	mach (N.).
Wash	iuun (N.).
Wash oneself	iuun-gei (Rf.).
Well (be)	sap (N.).
Yawn	ime (N.).
Yell (shout)	wach (N.).

[1] *Present*, a-we-chi-kei.

[2] *Cf.* Sk. sow-, *see.*

[3] *Present, S.* 1. a-wend-oti; *P.* 1. ki-pend-oti.

4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

601

* *Kuko* (*Akui*) = mother's father:	*Akui* = daughter's child (w. s.).
* *Koko* = mother's mother;	*Apaa* = daughter's child (w. s.).
Manonotiot = husband:	*Mureriat* = wife.
Pamono = wife's father (m. s.):	*Konyit* = daughter's husband (m. s.).
Pôker = wife's mother:	*Pôker* = daughter's hus. (w. s.).
Pakuo = hus. father (w. s.):	*Pakuo* = son's wife (m. s.).
Pôker = hus. mother (w. s.):	*Sandet* = son's wife (w. s.).
Konyit = wife's brother (m. s.):	*Konyit* = sis. hus. (m. s.).
Pukot = wife's sis. (m. s.):	*Konyit* = sis. hus. (w. s.).
Konyit = hus. brother (w. s.):	*Pukot* = brother's wife (m. s.).
Kamati = hus. sis. (w. s.):	*Pukot* = brother's wife (w. s.).
Pôker = wife's br. wife (m. s.):	*Pôker* = hus. sis. hus. (w. s.).
Sindet = hus. br. wife (w. s.):	*Sindet* = hus. br. wife (w. s.).
Kipukotiet = wife's sis. hus:	*Kipukotiet* = wife's sis. hus.

Terms of Address

The forms given in the foregoing lists are those of reference, used when speaking of a person. In some cases the form used when speaking to a person is the same as the form of reference; but in others there is a difference:

Reference: *imamet*	or mama Address: *mama* (m. s.)
	apulaiyo. (w. s.)
inguket	*akui*
macokor(et)	*macokoronni*
senget or *senge*	*senge*
mureriat	*mureriandanni*
manonotiot	*manonotiondonni*
sindet	*sindanni*
lakuet	*lakuanni* or *lakuennyon*

Other terms have the same form for both reference and address. In this list it will be noted that *mama* and *senge*, though strictly forms of address, are used by the Dorobo for forms of reference as well. The forms ending in *-ni* are vocative (i. e. the demonstrative pronoun *ni*, 'this', used as vocative). *Lakuennyon* means 'my child'.

[193]

Grouping of terms

In the following classification of terms, an asterisk * means terms used by both sexes, and (w) means terms used by women.

Macokor

Third ascending generation; father's father's father*, father's father's mother*, mother's father's father*, mother's mother's father*. Own generation: father's brother's son*, father's brother's daughter*, father's sister's son*, father's sister's daughter*. First descending generation: father's brother's children's children*, father's sister's children's children*.

9:Hobley G-5 (ca. 1900) 1903 FL6 Dorobo FL6

They are said to be very prolific, having families of eight to ten children, but the infant mortality is so extremely heavy that their numbers increase very slowly; this mortality is probably due to the cold, damp climate of the Mau Forests, which are at an altitude ranging from 7,000 to 9,000 feet. 163 165 [132] [133]

Their peace ceremony consists of cutting off a dog's ears, and the contracting parties then spatter one another with the blood. 728 [291]

They live principally on Colobus and other monkeys, which they shoot in the forest. At certain seasons, however, they go and hunt big game on the plains, known as the Rangata Nyuki; they wait till the grass is dry, and then burn it to facilitate their hunting. They use poisoned arrows for big game, and unpoisoned ones for monkeys, &c. They train dogs to assist in their hunting, and are very keen to get young dogs for the purpose. They told me that they first gave the dog certain medicine, and the animal could then track game. 224 [262] [411] [231]

They are very clever elephant hunters, and informed me that when they came across an elephant they went off and bathed and scrubbed themselves very carefully to remove all trace of the human scent, and that they were then able to approach a sleeping elephant and spear it with a poisoned dart. [515] [825]

They are most expert in the use of a firestick. The fire is produced in the ordinary way by the friction of one stick spun round vertically in a depression in another piece of wood, which is held firm between the bare feet of the operator; the lower piece of wood appeared to be the juniper of Mau. 372 [824]

A small vocabulary of their language is appended on the opposite page. They use the Nandi numerals. 197 199

The prefix "ki," and the suffixes "et," "it," and "ek," are, I think, brought in from the Nandi language, but most of the roots will be found to be quite distinct. Many of the tribe can only speak Nandi, and when collecting this vocabulary in many cases they appeared to have forgotten the Oggiek or Omotik word but gave the Nandi word, and had to consult among themselves and, as it were, hunt up the proper word. The language is thus evidently dropping into such disuse that it will probably become quite extinct in the near future. [93] [82]

C. W. HOBLEY.

[34]